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## BAPTIST MISSIONARY MAGAZINE.

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## American Baptist Board of Foreign Missions.

## Germany.

MR. ONCKEN'S REPORT OF THE GERMAN  
MISSION FOR 1845.

The following communications from Mr. Oncken abound with facts of the most encouraging kind, and will, we are confident, be read with special interest.

*Hamburg and vicinity.**Hamburg, March 12, 1846.*

I can at last command a little time to acquaint you with our labors during the preceding year. Though to me, personally, it has been a period of severe trial and bereavement, I cannot but raise my Ebenezer to the Lord in grateful remembrance of his covenant faithfulness to the least of his saints, and the rich blessings with which his good Spirit has continued to crown our efforts for the extension of the Redeemer's kingdom. I dare not use the language of complaint, but of praise and adoration, for the sovereign displays of the Holy Spirit's grace on the hearts of sinners, by which fifty immortal beings in this city were snatched, as brands from the burning, and added to the church. Our new converts are natives from almost every part of Germany; several are Danes, one Swede, three Dutch, six converted Catholics from Austria and Hungary, and a Jew, a native of this city. We have now five Jewish converts in the church, who honor their Lord by a holy and devoted life, and before this comes to hand, another believing Jewess will have been baptized in the name of the Lord.

Our public services have been numerously attended, and but for the smallness of the place and the excessive heat, which very many persons

could not endure, our audience would have amounted to double the number. The brethren, Köbner and Schaffler, divided the labors of preaching nearly between them, till the death of my beloved wife. Since then, my health has gradually improved, so that I can now conduct two public, and as many private services, during the week.

Our stations at Elmshorn and Pinneberg have been regularly supplied; the former, by brethren from Hamburg, the latter, by br. Mahr, who resides there, and who, at the request of the Pinneberg brethren, has been ordained to be their overseer. Both these branch churches have gone on harmoniously, and both have had to rejoice in an increase of their numbers. At Pinneberg, four converts have been added to the church within the last month.

Of the success of the brethren Köbner and Lange's missionary tour to Holland, Oldenburg, Bremen, and various parts of Hanover, I have informed you on a former occasion. Br. Lange continued to labor among the seamen, as before, with much acceptance, till the close of last summer, when the authorities interfered and prohibited him strictly to visit the vessels. When he, after some time, attempted to resume his labors, he was arrested and imprisoned for a night; and on refusing to pay the charges of this imprisonment, the police took his watch, and have retained it to the present moment. Br. L. has since labored more frequently at Altona, where he is well received by the people.

*Bible Class.*

My Bible Class, at which between forty and fifty persons attend, has been, and still is, productive of much good.

I expect that a considerable number of these catechumens will make an open profession of their allegiance to Christ, by the time the course of instruction closes.

### *Distribution of books.*

Our operations in the circulation of the Holy Scriptures, religious tracts, and other evangelical works, have been steadily maintained, and the issues amounted during the year to 7017 Bibles and Testaments, in German, Danish, Swedish, English, and French; 246,293 tracts, amounting to 2,696,512 pages, and a considerable number of larger works, as the Memoir of Mrs. Judson, Haldane on the Romans and on the Canon and Inspiration of the Scriptures, the German works of the American Tract Society, and our German Missionary Herald, of which 1000 sheets are printed monthly. The first volume of Haldane's Evidences will be in circulation before this has crossed the Atlantic, and a new edition of 5000 copies of Pengilly on Baptism, has just left the press. Our tract distributors have not only maintained their ground in the midst of much opposition, but increased in number, zeal, and devotedness. The enemy has both seen and felt this, and a long protest was inserted in one of our daily papers against our tract distribution, in which the authorities were called upon to put it down.

This part of our labor has been most encouraging; as both here, and in many other places, we had to rejoice in frequent instances of conversion. The field of operation is, in this respect, widening in every direction; but, alas! we have, at present, not a cent in the treasury. An extract from Haldane's Evidences, entitled "The Canon and Inspiration of the Holy Scriptures," of which I am permitted to circulate 600 copies gratis, will, I trust, be productive of much good at the present crisis.

Pengilly on Baptism has been blessed to many an inquirer, and resulted in their rendering a cheerful obedience to the laws of God's house. Hinton's work on Baptism, of which a copy was sent me from America, has been the means of convincing a pious and highly educated young schoolmaster in Hanover, of the truth we practice, whom we hope to see here shortly, following his Lord into the liquid grave.

### *Young Men's Union.*

Our Young Men's Union, under the superintendence of our excellent brother, C. Schauffler, grows in importance, as the pressing demand for laborers from all quarters is rapidly increasing. We have not less than six such requests at present, and the above brethren can alone supply this lack of service. Forty brethren and upward have already left this for every part of Germany; all of them, more or less, engaged in the Lord's work. With these, a regular correspondence is kept up by the Secretaries of the above Union, by which the brotherly feeling is not only preserved, but much encouragement given to continue steadfast and immovable, always abounding in the work of the Lord.

### *Annoyed by mobs.*

From the authorities, I am happy to add, we have experienced no opposition; and from recent occurrences, I must conclude, that from this quarter we have nothing to fear for the future. But we have been sadly annoyed by the "baser sort" of our fellow-citizens and others, who have attempted to disturb our public worship, and raise a mob against us. Their demonstrations assumed such a threatening aspect, that the authorities were apprehensive it might end in an open outbreak, when it would not be in their power to protect us. I was, during this time, twice summoned before the Senator at the head of the police department, who treated me with great kindness, assured me of his protection, but warned me to be very cautious. Under these circumstances, it was decided to give up our public services for a few Sabbaths. The church was then, as in times of persecution, divided into sections, with each a leader at its head, and we enjoyed nineteen services, at eleven different places, on the first Sabbath after this measure had been adopted. On the following Sabbath morning, our Independent brethren kindly permitted us to assemble at their chapel, and in the evening of that day we had services in various parts of the town, and in the suburbs, at St. Paul's and St. George's. This storm is gradually subsiding, and though it has given us some momentary uneasiness and trouble, it will, like all our experience, be overruled to our good and the furtherance of the gospel, by our sovereign Lord, who has decreed that no weapon forin-



ed against Zion shall prosper. Oh! precious and refreshing fact, that God's church is eternally secure!

### *Missionary efforts.*

We hope soon to be able to spread the glad tidings of salvation in Hungary and Moldavia, through the instrumentality of six dear brethren, formerly Roman Catholics, natives of Hungary and Austria. These dear brethren, who enjoy the confidence of the church, we hope soon to send into the above regions, accompanied by another brother, who has offered his services. We commend them to the prayers of our American brethren. They are all plain men, but love their bibles, and, above all, love him whom it sets forth as the Lamb of God, and the only Mediator between God and man. Their difficulties may be great, and their trials severe, but the Lord is all-sufficient, and as we believe he is preparing the way for the accomplishment of our wishes, we can commit the cause to him, assured that he can keep our brethren from falling, and make them extensively useful in the conversion of sinners.

Just at the time my mind was occupied with this plan, I had the pleasure of making the acquaintance of Mr. Phillips, missionary to the Jews at Jassy, from the Free Church of Scotland, who gave me much useful information and encouragement. He pressed me much to send two of the brethren to Jassy, as there are a considerable number of Protestants in Moldavia, but in the most deplorable condition. Our plan in reference to these seven brethren is, to let them travel together as far as Pest. This will take about six weeks, as they will make the whole of this long tour on foot, laboring as they go along. At Pest they will have to part; two or three will remain there, and at Ofen, two will go to Jassy, and two to Fünfkirchen, south of Ofen, toward Croatien. Br. Creig, Jewish missionary here, from the Irish Presbyterians, highly approves of this plan,—has procured 10,000 tracts to be sent to Pest, and given me fifty Prussian dollars towards travelling expenses. We are already preparing a case, with 20,000 tracts, 500 testaments, 100 Haldane's Canon and Inspiration of the Scriptures, &c., &c., to be sent on before our brethren. Oh! that our gracious Lord may send our brethren, as once he did his disciples, into the

places which he himself intended to visit with his presence.

I find that the many interruptions which I have again experienced to-day, make it necessary to confine my statements to our work here, and to forward the remainder, as to the brethren laboring in other parts, by the next mail.

Let me only add, that our prospects of extensive usefulness were never so great before, as at present; and that especially since the commencement of the present year, we have received the most cheering intelligence from various quarters. I hope that during the present year five or six new churches will be formed in Prussia and Hessa. The following brethren are now connected with the mission, in addition to brethren Köbner, Lange, Lehmann, Hinrichs, Werner, Dörksen, Münster, and myself. Feisser, Gasselter, Naeivenveen, in Holland; Müller, at Elbing; Ehlert, at Thomsdorf, Prussian Poland; Anders Madsen, in Langeland; Föltweed, at Aalborg.

In my next, I shall give some account of the labors of these brethren. The extra allowance of \$500 from br. J. Bacheller, has enabled me to engage these brethren. I trust some other good brother will follow the noble example for the present year.

### CONTINUATION OF MR. ONCKEN'S REPORT FOR 1845.

#### *Hanover—Labors of Messrs. Sander and Steinhoff.*

*Hamburg, March 30, 1846.*

The brethren, Sander and Steinhoff, have prosecuted their labors in various parts of this kingdom with undiminished zeal and encouraging success. Upwards of twenty-five members were added to the little churches in Hanover and Brunswick during the past year, with prospects of greater usefulness for the future. All the churches in these parts have enjoyed a season of rest from the iron hand of persecution. Several of the Hamburg brethren have successively labored at the capital of Hanover, and other parts of this kingdom, and thus strengthened the hands of the above missionary brethren. A room has been hired at Hanover, in which three or four services have been regularly conducted on Lord's day and during the week. The expenses have been borne by the Board, owing to the poverty of the church in that place. The brethren, Sander and Steinhoff,

have also, at my request, made long and extensive missionary tours into Hessa, the Grand Duchy of Baden, Hesse Darmstadt, Würtemberg, and as far as Constanz, on the Baden See. About twenty converts were immersed on these tours, and many interesting connections formed, through which, finally, I trust, Christian churches will be raised, by whose zeal and devotedness the truth of God will be spread very extensively in these dark regions. Br. Steinhoff met with so much encouragement on his tour in January last, to Marburg, where he baptized fifteen converts, that he has lately started on a second excursion into Hessa, and I look every day for the intelligence, that others have been added to our number, and that, probably, one or two new churches have been formed. On one occasion, this brother had the gratification of preaching the word to about twenty anxious hearers at the top of the church steeple at a midnight hour. The watchman on the steeple was so desirous of hearing the word, that he had urgently requested br. S. to visit him on this lonely spot, as duty bound him not to leave it.

#### *Marburg—Successes—Persecutions.*

The church at Marburg is in so prosperous a state, as to demand our warmest praises for the grace which the Lord has given to this feeble band of believers. In the midst of severe and long persecutions, they have been faithful, and manifested a degree of zeal for the spread of the gospel, which can be recommended to all churches for imitation. Some of them have joyfully suffered the loss of *all things*; even the Sunday coat was taken from one brother, for refusing to have his infant sprinkled. The infants of our brethren at Marburg have, in all instances, been taken by force and carried by the police or gens d'armes to the national places of worship, where the mark was put upon them, without which they can neither buy nor sell, but be exposed to the most cruel treatment, should they grow up, and embrace the truth as it is in Jesus. The fines, imprisonments, and cruel mockings to which the disciples have been called, in this place, were sanctified to their inner man, and thus have all things worked for their good, whilst, at the same time, their testimony has been owned by the Spirit of the Lord, and about twenty precious souls have been added to their number. If we

had the means, a brother ought to be stationed at Marburg, who could devote at least half of his time to missionary labor. The vigilance of the police is so great, to prevent brethren from other parts to visit the members, that they are generally driven away on the day of their arrival. Br. Steinhoff, however, escaped detection when at Marburg in January, but not without disguising himself in the dress of a Hessian peasant, clad in a blue linen frock, and a huge staff in his hand. The gens d'armes, who were after him, passed him on the road unnoticed. The brethren, Grimmel and Binder, at Marburg, along with several sisters, make regular missionary excursions on the Lord's day into the surrounding villages, and also into Darmstadt, which have been attended with glorious results. Fifteen of their members reside in six villages, where religious services were regularly conducted, attended by many of the villagers. Our bibles, testaments and tracts, have been well received among the people, and, on the whole, we entertain the most delightful hopes in reference to the spread of the gospel and the formation of apostolic churches in Hessa. The most powerful efforts of Satan, to hinder the extension of Christ's kingdom in Hessa, have been defeated by our adorable Lord. To him be all the glory!

#### *Baden.*

Proceeding still further to the south, we come next to Baden. A little church has been formed at Bruchsal, situated between Heidelberg and Carlsruhe, from which we expect much good, as a holy zeal for the conversion of souls appears to animate its members. I have sent them several thousand tracts, bibles, testaments, &c. Satan has already begun his usual opposition, but we know that Christ will remain master of the field, and that our brethren's labors in him will not be in vain. Br. Steinhoff will visit the church at this place on his present tour.

#### *Würtemberg.*

The cause which began at the capital of Würtemberg, under such promising circumstances, has not realized my expectations. When I look, however, at the many internal obstacles to which the church has been subject, such as heresies and divisions, it is still a matter of rejoicing that the cause stand



as it is. If we had had an efficient laborer in Württemberg, there is every ground to believe, that by the Lord's blessing, we should have had now several large churches. Several smaller churches have been formed in connection with the one at Stuttgart, but for want of a devoted brother, to visit and direct them, they have not extended their boundaries as rapidly as might have been expected. The church at Stuttgart, with its branch churches in different villages, has about 125 members.

We hope now soon to extend our cords beyond the Rhine, as I have it in contemplation to visit Strasburg, Colmar and Mühlhausen, in the course of the summer, after having been at Stuttgart. But before I proceed, I must recommend to your Board to appoint a brother for Württemberg, as early as their funds will allow. Let it be remembered that there is more of religious freedom here, than in any other part of Germany; and that, in the spread of the gospel, not half the difficulties will be encountered, which we meet with in other parts. Our beloved brother, C. Schaufliker, who is here engaged in mercantile pursuits, would be the man for the above important post, if he can be induced to give up his present business.

#### *Prussia—Berlin.*

We now turn our eyes to *Prussia*, and you and the Board will participate in our joy, when I relate what the Lord is achieving in that direction.

The church at the Prussian capital is in a prosperous condition, receiving constant additions, and is spreading the truth far and wide. Upwards of fifty converts were added to their number, and several interesting stations were formed in adjacent or more distant places. At Stettin a most promising church has been formed, principally of former adherents to old Lutheran principles. Not less than twenty-seven believers have been baptized within the last three months in this place, and eight others have recently applied for admission to the church. The brother who stands at the head of this new movement, had, for a number of years, conducted the worship of between 200 and 300 hearers, all converts from the National Church.

#### *Pomerania.*

The churches in Pomerania, though not enjoying such large accessions as

in the above places, continue firm, and, according to their ability, advance in their efforts to spread the truth in more distant parts. A faithful laborer, who could devote the greater part of his time to preaching and visiting the churches, would soon be amply rewarded, by seeing large accessions to our churches, and the formation of new ones. The religious part of the population of Pomerania are dissenters in principle, and many in practice; and a brother thoroughly acquainted with the nature and advantages of the field, would find here teachable disciples, who would soon be led into all truth.

Dear brethren, give us, if you can, a missionary for Pomerania. One hundred dollars, annually, will suffice for his support, very little being wanted for this part of the country.

#### *Elbing.*

Proceeding up the Baltic, we have next to record the gracious manifestations of divine and sovereign grace at Elbing, where two years ago the first three converts rendered a cheerful obedience to the duty enjoined on all believers, and were immersed by our dear br. Braun, my assistant, then on a missionary tour through those parts. We sent br. Müller early in the spring of 1845 to this place, at the urgent request of the brethren at Elbing, and his labors have been blessed in an extraordinary manner, twelve or fourteen persons having been added to the church since that time. The religious services have been attended by hundreds, and a general interest awakened among the people. All this, in a small town like Elbing, as might be anticipated, could not be achieved without raising much opposition by the old enemies of Christ,—the Pharisees and Sadducees. Led on by these, there have been a complete uproar and storm raised against the brethren, which finally broke out about five weeks ago in open acts of violence. The mob, about 2000 in number, broke in upon the assembled brethren, expelled them from their place of meeting, broke the windows and whatever came in their way, and would have, doubtless, proceeded to greater excesses, had not the Bürgermeister called out a detachment of hussars to his assistance, who happened to be in the town. The authorities have, throughout this affair, treated our brethren with kindness, and it is evident that we have nothing to fear from

the Prussian government. In the midst of all this, four precious souls have been added to the little flock, who appear to be of good cheer, and who are animated with the hope of seeing yet greater triumphs of the gospel at Elbing. The new converts were Lutherans, Mennonites, and Romanists. Br. Müller is now partly supported from the funds your Board has entrusted to my hands.

#### *Thomsdorf—Mr. Ehlert.*

A little west of Elbing, at Thomsdorf, near Allenstein, in Prussian Poland, we have another indefatigable brother, Ehlert, who is laboring partly among the Poles and partly among the Germans. His aged father, a sister, both Romanists, and another very interesting character, have been won for the Lord through his instrumentality, and were baptized in a large lake, the property of the father, on which he had earned his livelihood the greater part of his life, as fisherman. The brethren Ehlert and Müller have just completed a four weeks' missionary tour among Lutherans, Mennonites, and Roman Catholics, of which they have furnished us with interesting details. There is evidently a moving among the dry bones, and we may look forward to glorious results. Br. Ehlert has also been added to the list of your missionaries.

#### *Memel.*

Br. Dörksen continues to labor at Memel, where the church enjoys external peace and internal prosperity. The additions have not been great, but the attendance of strangers, who listen to the truth, is most numerous; and when the Lord once sheds forth his Spirit, we shall have to rejoice with the angels of God over many repenting sinners. The saloon which our brethren at Memel occupy, has been crowded to excess by hearers.

#### *Bitterfeldt.*

Leaving the eastern extremity of Prussia, we must now turn to its southern boundary, near Leipzig, where br. Werner is laboring with considerable success at Bitterfeldt. The church has had an accession of nine or ten persons, and br. W. has not only labored in the town, but also in various parts of the surrounding country, and with apparent success. At one village two regular services are conducted on the Lord's day; for the rooms which it was

necessary to have for this purpose, I have allowed them from your funds a few dollars (\$5) annually. At this and several other villages, several souls have been converted, with whom br. W. keeps up a friendly connection, and through whom the truth is spread farther.

#### *Silesia.*

On leaving Memel, I ought first to have directed your attention to our efforts in Silesia, where our excellent br. Straube is laboring. He is located near Landeck, and surrounded by Roman Catholics, among whom he is trying to introduce the gospel, and circulate the New Testament. But such is the hold which the priests have of the people, that though some of them appear fully convinced of the truth, the influence of their blind guides deters them from acting up to the light they possess. Our dear brother is, however, not discouraged, and continues to travel far and wide, under many privations, to sow the good seed.

#### *Breslaw.*

We hope soon to gather a little flock at Breslaw, where we have already one brother, through whose instrumentality, one or two others have been brought to the knowledge of the truth, who wish now to be baptized into Christ's death.

#### *Mecklenburg.*

In Mecklenburg we have an active brother preaching and circulating the truth, whose efforts have been blessed, in several instances, to the conversion of souls. We hope soon to form a little church near Ludwigs-lust, composed of the above converts. Our brother had been summoned before the authorities in consequence of his efforts to spread the gospel, but no obstacle had been put in his way. The religious condition of Mecklenburg is truly deplorable, so that the feeblest effort to spread the gospel there, must be hailed with delight.

#### *Bremen.*

Since my visit to this city last autumn, when, contrary to my expectation, seven converts were baptized, and along with several brethren from Hamburg constituted into a church of Christ, every thing has gone on well. The members have been actively engaged in the spread of the truth. Br. Gülzow, from Hamburg, has conduct-



ed their religious services, and has also visited the brethren beyond the Weser, in Oldenburg, occasionally, by whom they have been much edified. As there are at present several persons at Bremen, who wish to be received into the church, and having been earnestly requested, both by the church there and at Deutshausen to visit them, it is my intention to comply with this request next week.

#### *Oldenburg.*

The intelligence from the brethren in various parts of Oldenburg, especially from br. Remmers, at Jever, is encouraging, and demands our unfeigned gratitude to the Lord. Br. Remmers writes in a recent letter:—"There is not a parish in the Grand Duchy from which a complaint has not been lodged against us at the head-quarters." The persecutions in this part, though not so severe as formerly, have not yet ceased. The little churches scattered through the country have been increased by numbers, with the exception of the church at Oldenburg. If we had but one or two more zealous laborers, we might expect great results; but br. Remmers' presence at Jever, is almost indispensable to keep up the interest, so that he has little time left for missionary excursions into other parts.

#### *Eastfriesland.*

The two brethren I baptized last autumn at Leer, have been, in consequence, summoned several times before the authorities and threatened with banishment, &c., if they continued to transgress the law, by continuing their illegal assemblies, &c. Our brethren have, however, declared their intention to adhere, at all events, to their principles; and, thus far, they have not been molested. These two brethren are very zealously engaged in the dissemination of the gospel; and as the one is well known among the religious characters throughout Eastfriesland, very many have been led to inquire into the truth of our principles, and I believe the day is not distant, when we shall reap a glorious harvest in this part. Br. Feisser, in Holland, being nearest to these brethren, can visit them at less expense and with less loss of time, than we can effect this from Hamburg.

#### *Holland.*

The work in Holland is not progressing so rapidly as I could wish, but I

hope br. Dr. De Pinto, from Zeuphen, will meet me at Bremen and accompany me back to Hamburg, when we can pray and talk together over the matter, what is best to be done for Holland. Since my visit, several converts have been added to the churches under the care of br. Feisser and De Pinto. But I am far from being satisfied with this, especially in a country where so much religious liberty is enjoyed. May the gracious Lord baptize us all with power from on high, and constrain us by his rich love, to work whilst it is called to-day.

I am again compelled to close here and resume my statements soon, which will embrace Denmark and Norway.

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#### *Siam.*

#### EXTRACT OF A LETTER FROM MR. GODDARD.

Mr. Goddard commences a letter, dated Bangkok, Oct. 30, 1845, with a reference to the trying scenes through which he supposed the Board might be passing.

I long to hear how the ship sails over your stormy seas,—hope the winds have not turned dead ahead,—for in that case, with so strong opposing currents, it would be hard "beating." However, a wiser than man is at the helm, and a stronger than all the powers of darkness even, holds the winds in his hands, and all hearts under his control. To Him I can calmly leave the whole matter: my field of labor is *here*, and I have plenty of work to do; so I leave the work to be done in America to you and the whole company of laborers there. I doubt not the Lord of the vineyard will enable his servants in America to accomplish his will and promote his glory there, without my anxiety or interference; though I ever feel it a privilege to pray for you.

Since the departure of br. Jones, we continue to move on *very* softly. Scarcely any thing is even attempted in the Siamese department. Br. Chandler is mostly engaged about Chinese type, though, as yet, nothing but preparatory work has been done. I find plenty of work in my study and among my people. One Chinaman from Maha-chai, was baptized on the first Sabbath of this month. I am devoting more attention than ever to the study



of the language. The brethren in China seem disposed to take me by storm and carry me away from my little flock here. I think they are correct in the opinion, that we shall not be able to coöperate profitably with other denominations in the translation of the New Testament. But I fear they expect too much from me, and in too short a time.

I am somewhat anxious to know what will be the effect of so many missionaries visiting America. It seems as though the providence of God has been operating in a *very* peculiar manner for a year past; some *important* effect is to be produced. No doubt wisdom and goodness will secure the best possible result; but it may be different from what we have been accustomed to witness.

Another family leaves this country by this opportunity,—br. Robinson's of the A. B. C. F. Mission. He has been feeble for some time,—fears his lungs are affected. Whether they will go to China—or the Cape—or to America, is uncertain; and their return is also quite uncertain.

Through the favor of God we are all now in health, and, so far as I know, are not in the *least* discouraged in our work. I expect soon to visit Leng-kia-chu, Bang-chang, &c.; perhaps shall have the privilege of baptizing the first hopeful convert at Bang-chang.

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### Tavoy.

LETTER FROM MR. MASON.

Tavoy, Nov. 26, 1845.

Your kind letter of August 29th, reached me by the steamer now lying at our wharf, and I hasten to acknowledge its reception, as the packet closes this afternoon. In respect to the estimates of which you speak, no one here is aware that you ever before asked for any; and as the Board have hitherto made their appropriations so as to preclude complaint, I think it best to let well alone.

I wish to acknowledge, with many thanks, the reception of a splendid microscope for this station, procured by an unknown "mechanic," through our friend, the friend of missions and the friend of science, Dr. Gould. It literally opens to the Karens a new world; a world quite as extensive, not less wonderful, and much more curious than the world of unaided vision,

because new. It constitutes a valuable piece of apparatus for the education of the natives at this station; and if some other kind "mechanic," or other friend, who is not willing to allow his left hand to know what his right hand does, would buy us a telescope, the people would then be able to peep into another hidden world of wonders, as gigantic as the other is diminutive.

In my accounts by this packet, I see five dollars credited to me, as a donation from one whose prayers have done much more for me than his dollars ever can, though he should become as rich as John Jacob Astor. You will please request the Treasurer to erase the credit, and transfer the money to the general mission treasury.

It ought to be known that the Board furnish us with a competent support; and that all which the friends of the cause can raise, should be paid over into the funds of the Board. Yet I have scarcely a heart to say so. For, had this been fully understood, I should have died without this proof of my valued brother's sympathy; for we have never corresponded together, and, to this day, I do not know in which of the States he lives. We have sometimes talked, in the mission, about sending you a document for publication, to say that missionaries do not need the kind presents of clothing, and the like, that are sometimes sent us; but the thing has always fallen through, mainly because we should then lose almost the only *proofs* that any body cares for us. There is, perhaps, no class of people who value Christian sympathy so highly, as missionaries; and that because, exiled as they are from every pleasant association of their early lives, there is no class that so much need it. Missionaries profess to be Christians, but they make no pretensions to be stoics or philosophers. At least, I do not. And hence, I imagine, no cure will ever be found for the return home of sick missionaries, till you find people to send whose nerves have been extracted, or whose sensibilities are seared with a hot iron. The gifts that we receive, from time to time, do not constitute any very great abuse of Christian liberality, the more especially since some of us continue to lessen our charges against the Board, by the value of the things we receive; and others, who do not do so, may need them. White ants, rats, thieves, and fires, often do us much injury, for which there is no provision in our

allowances. Still I would willingly prize the property, could I secure the remembrance. A wild flower from your green hills, fragrant with the breath of Christian sympathy, would be as acceptable to me as

“Gems of the mountain, or pearls of the ocean,  
Myrrh from the forest, or gold from the mine.”

### Burmah.

#### LETTER FROM MR. INGALLS.

In the Magazine for April, we published a letter from the Rev. Lovell Ingalls, of the Mergui station, giving an account of the death of his wife. The following letter, dated Maulmain, Jan. 5, 1846, shows how his affliction had been sanctified to him. Many of our readers will be struck with the remarkable coincidence of some of his views with those expressed by the Rev. Dr. Williams, of New York, at the late special meeting of the Convention.

In my last to you, I stated that I should remain here for the present, or until I should hear from you. One reason for that decision I did not mention. I did not then feel that I could endure the trial of returning to my station and leave the grave of my loved companion; and I could not have done so at that time. I was then tossed upon a rough sea, buffeting a fearful tempest; I seemed a complete wreck, and could not know the result. That rough sea has become a calm; the tempest has passed me by, and the welcome *star* has once more beamed upon me. For more than a month past, I have done but little missionary work; I have been most of the time alone, pleading with my God in the bitterness of my spirit, and he has taught wherefore he has afflicted me. I had backslidden in heart; my affections had become cold toward my crucified Lord, and I had been at work for him with lifeless affections, and he could endure it no longer. His calls were at first gentle, but I awoke not; then louder, and I slumbered on. He then took from me “the desire of my eyes,” and put out all the lights in my tabernacle. I searched for them, but they were gone. My tears flowed, and my heart broke. He then led me to dark Gethsemane and gloomy Calvary,

where my sins, a heavy load, were laid upon the compassionate Redeemer. There I found peace, and there he taught me the reason of my afflictions, and the greatness of his love. I now feel to kiss the rod that has smitten. My companion is still with me, encouraging me to my work, (so it seems) and I feel desirous *only* to glorify Him who bore my sins and carried my sorrows. I am willing now to return to my station and finish my work, which will soon be done. I feel it duty to go back, as there is no one to take my place, though I know full well that it will cost me something to walk my lonely dwelling, and hear my doors mourn on their hinges, and witness the gloom that now rests upon my section of the field. It was only yesterday that I settled the question, after passing a struggle that tasted of death; and I have just learned that the steamer goes down on Wednesday, and shall go down in her if I can get a passage.

I have given you a true, but partial picture of what I have passed through, and trust the Board will not think me negligent in not agitating the subject of return sooner. The reason why I have not, has been the fact, that I have been in hopes of getting into Burmah Proper; but the time still seems delayed, and the reason doubtless is, that there are none *prepared* to occupy it.

I need not say to you that the Burman Mission is passing a fiery ordeal. The tidings are borne to you by every steamer and ship, in the shape of crippled missionaries, or contained in letters with black seals, telling you that beloved laborers have fallen at their posts, smitten down in their prime, and stations vacated. The sheep and the lambs are left in the wilderness. The purifier of the sons of Levi is here, and doing his work, and the Board should rejoice rather than be cast down. Still is there not a cause? The churches were beginning to feel their missions a burden, and talked about recalling some of those, who, prompted by the love of Jesus to dying men, had given up fathers, and mothers, and all that binds to life, and penetrated the dark gloom where the heathen dwell, upon whose ears the glad sound had never fallen that Christ had died, whose hearts had never dilated with the hopes of salvation, and whose eyes of faith had never gazed upon the golden city, or the crown radiant with the Savior's glory. The sufferer of Calvary would not endure this. While the church was agi-



tating this solemn question, and estimating the value of the deathless soul by dollars and cents, he came and called them from their toils to himself, or sent them home as a rebuke to the church. So it seems to me; if I err, I ask forgiveness. I have watched the course of missions for ten years, and have long thought that we had not rightly appreciated the work on our hands, nor brought the right means to bear upon the subject. The subject of missions is regarded too much as a business subject, instead of being entered upon as an object of faith. (I would offer my opinion with humility.) Jesus taught the disciples that without him they could do nothing, and that they must seek, through him, for the Divine Spirit, which the Father would send in his name. They understood it, and sought and obtained it. And what was the result? There were not 8000 churches, or 800,000 Baptists; there were no well-organized societies to sustain these disciples. Still, within a short time, the whole field that was entered by them was filled with the churches of Jesus, and Christians were sending salutations to them from "Cæsar's household." They had the spirit of Christ. Prisons and death did not make these soldiers of the cross tremble. But, alas! into whose hands have the interests of the Savior's kingdom descended? *They* joyfully partook of the spoiling of their goods, and suffered the loss of *all things*, and loved not their lives unto the death. How many missionaries have been beaten for preaching Christ? How many imprisoned for publishing salvation?

I will not trouble you with reading more of those reflections that have passed my mind on this subject, and made me blush and feel ashamed at being called a Christian, and a follower of the crucified. It was a remark of Luther, that the church must be cemented with blood. He learned this from the history of the past, and we may learn the same. If the Board and the churches expect Burmah to be converted without meeting persecutions and death, (I give my opinion with humility,) a future age will smile at the deception, and future *missionaries, who will with their blood cement the Burman church*, wonder what kind of spirit animated their predecessors. "Burmah is said to be closed." Why? Is it more closed than Judea was when the Apostles had been beaten and charged

not to preach Christ? Is it more closed than was the Roman Empire, when Nero was making torches of Christians to enlighten the Eternal City? It strikes me that our churches would better understand their duty, if, instead of complaining of "hard times," they would come up to the work of missions in the spirit of Christ, and look up some men at once, who would be willing, from their love to Christ and souls for whom he suffered, to come to Burmah and go through the land preaching Christ crucified, and if it was demanded, die on a cross as witnesses of Jesus. (Crucifixion is a mode of capital punishment in Burmah; and when the storm bursts upon the Burman church, the preachers of the cross will be most likely to suffer, as did their Master, with the exception of bearing the sins of the world.) Fathers and brethren, do you expect the rulers of Burmah will invite you to come and preach the gospel to them? Have they not assumed the attitude that God's enemies, who had the power, ever have done? Where is the land in which Christianity has had a bloodless triumph? I do not know but you will think me getting enthusiastic, but I can assure you that I am writing in all soberness, and with a blush upon my cheek. There are churches in Burmah exposed to persecution and death, and not a missionary to stand by them. The Karens in Mr. Binney's Theological Seminary, from Rangoon, are now taught that they must not shun the profession of being Christians. If they are faithful to Christ, they may have the honor of wearing a martyr's glorious crown, while many a Christian may be wanting a gem. I am fully aware that I have touched upon a grave subject, and would not have penned the above, if I did not believe the subject demanding the most serious consideration at the present time. It should be thought upon and pondered by all who think of coming on a mission.

This day has been observed as a fast day, [the first Monday in January,] and thousands of ministers and students, entering upon the holy office, have prayed for the *spirit of Christ*. Do we apprehend what such a prayer implies? Tens of thousands of Christians have, in the presence of God, solemnly said, "Let thy kingdom come." Did they, for a moment, consider what such a prayer implied? It may be asked, that, if I believe the above sentiments, "Why do you not act accordingly?" I answer,



that I have most seriously agitated the question of personal duty, and promise the Board, that if they will send a man to Mergui, to look after the interests which my departure has left to suffer, I am willing to go, and abide the consequences. If there be no better man to go, "Here am I, send me." The present generation of four or five millions of Burmans, are fast going down to hell; and another generation, and

another, come on the stage to follow in their footsteps. Not because precious blood has not flowed for them, nor for want of a *command to go* and preach the gospel to each one of them, and not for want of an agent to attend that preaching with life and power. In the name of God, and of Christ, let me ask, on whose garments will the blood of so many souls be found?

## Miscellany.

### Sound Views.

Three years ago, several missionaries, about to embark for the East, received their instructions from one of the Secretaries of the American Board of Commissioners for Foreign Missions. From those instructions, a part of which were published in the *Missionary Herald*, we make the following selections.

#### *Importance of the Preached Gospel and an Eloquent Ministry in our Missions.*

"We come to another topic—the methods of presenting the gospel, which are to be mainly relied on, in resisting the enemy and accomplishing your object as a mission. And one motive we have in dwelling on this topic is, to guard you against a practical error of much importance, into which some other missions have fallen; namely, that of making comparatively too much use of the *press*, and too little of the *pulpit*, in their endeavors to convert men to Christ. Past experience all converges to the point, that the economy and efficiency of missions require *preaching* to be put far in advance of every other means of propagating the gospel. It will also be your most effectual method of resisting the 'Man of Sin.' Not, however, controversial preaching; but preaching the simple gospel,—Christ Jesus and him crucified; getting the minds of the people imbued with the knowledge of the truth, and their hearts with the love of it. Preaching, and preaching of this nature, should be the leading object, the great business of your mission. We have less and less confidence in the distribution even of the scriptures among an unenlightened people, apart from the preached word. We fear that too much time has been spent by some of the missions in what is called

'preparatory work,'—in laying foundations, collecting and arranging materials, and constructing labor and time-saving instruments;—results indeed of great intrinsic value, as facilitating the work of present and coming generations, but not so adapted to the common apprehension, as are present results, when these results are the actual conversion of men. Until the community shall have become more holy and benevolent, better informed, and more desirous of information, and far more actuated by faith, there is danger lest our plans be too comprehensive, too far-reaching, and break down by their own weight before the churches are fairly awake to their importance. The great body of the people will be more interested in an account of one conversion, than in the mention of millions of pages as having been printed and circulated. And preaching,—sending the truths of the gospel by the living voice from heart to heart,—this is God's grand method of converting souls.

"*Preachers*, then, are what is wanted in our foreign missions,—men of might in the scriptures, men of talent and piety, clear and strong thinkers, with a ready utterance in simple language, which common people can understand,—convincing, persuasive, eloquent preachers. How absurd to think of withholding preachers from foreign missions, because they are eloquent. How infinitely absurd to think of sending those abroad to preach in a strange language, who are known to be inefficient preachers in their own tongue. How often, in past times, have we heard objections to sending preachers on foreign missions, because they were so acceptable as preachers at home; as if others, who had not their popular talents, would do as well among the heathen, or would at any rate make a less sacrifice of personal usefulness. But it is all a mistake, founded in a strange want of

reflection. The people of other languages, though unenlightened, even though pagans and savages, are of like passions with ourselves, and their susceptibilities, as hearers, are regulated by the same laws. The eloquent preacher makes no more sacrifice in his prospects of usefulness, when he goes on a foreign mission, than any other person; for his *relative* usefulness as a preacher will be still the same. The apostle Paul had the same power of eloquence, compared with the other apostles, when he preached in Greek at Athens, and in Latin at Rome, as when he poured forth his full soul in his own native tongue at Jerusalem. And where is a well-furnished mind needed, and where the power of thought, and the power of illustration, and the power of speech, and the power of adaptation, if not by the preacher going forth to address men of another tongue, who are strangers to moral subjects, and whose grovelling minds soon grow weary of contemplation?

“ Besides, if we have not such preachers in our missions, how can we expect ever to rear an efficient native ministry? Our streams will not rise higher than their fountains. Our copies will resemble their originals. In this view, the sending of a learned and eloquent ministry into the oriental churches, and throughout the heathen world, becomes exceedingly important. The native preachers, who should succeed to a feeble foreign ministry, could never hold their ground. They would resemble their spiritual fathers and teachers; they would be themselves a feeble ministry, and their churches would soon fall a prey to every form of ignorant enthusiasm. It may be that such ministers have been sent abroad, once, and again, and again; but it was unintentional, and in consequence of mistaken testimony in their behalf. And they form exceptions to a general rule; for we confidently affirm the company of foreign missionaries, taken as a whole, to be as noble a class of ministers and preachers, as is to be found in any part of our country. And the cause of foreign missions yields precedence in its claims to no metropolitan churches, no colleges and theological seminaries. It calls for a large number of the most pious, most learned, and most sagacious, accomplished, and eloquent preachers the churches can furnish. Its ministers ought to be eminently select, probably more so than is now possible; and ought to be amply furnished with means for employing their powers in preaching the gospel, and training pious natives to coöperate with them, and at length to succeed them in the work of the ministry.

“ And our prayer is, that our young brethren who are preparing for the ministry may lay this subject more to heart. Whatever impressions they may have as to their personal duty, it is almost certain that a responsibility will rest on the generation of ministers now entering the field of action, that could not by any possibility rest on their fathers. The churches must look to the tone of spirit in their young ministers to see whether they may expect extension, light, and glory; or must apprehend another apostacy, and another long and painful struggle for existence. If the chief attitude of our ministers and churches is to be merely defensive, they cannot stand. A nobler enthusiasm, a nobler daring, and a mightier effort are demanded. Like our great foe, the papal church, we must go for the conquest of the world. Ministers and people must go for that,—every minister and every church. We must strengthen the churches at home, that we may be the more effective abroad; and must engage in a system of aggressive movements large enough to overwhelm the faint-hearted and unbelieving with astonishment and dismay.”

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### Am I Right?

A missionary who has long been laboring in the foreign field, and given full proof of his devotedness to the cause, writes thus:—

“ Am I right in the impression that there are in America many devoted men, who are ready to go any where, or to do any thing, which God requires for his glory and the salvation of the world? And, if suitable men come forward and offer themselves for the service, am I right in the impression that the churches are ready to sustain them by their prayers and benefactions? Is it not a fact that the Christian world have done so little for the missionaries, because they have thought them so little deserving of support? If they select the blind, and the halt, and the lame, and send them to the heathen, it is not surprising that they think it scarcely worth their while to try to keep them alive. Let them select men that they think are worth something at home, and then, having made the sacrifice of giving them up for the heathen, they will think them worth feeding, and clothing, and praying for. The Christian church is too much disposed to make her offerings to the Lord in that which *costs* her nothing, and, consequently, she feels little interest in the



result. *Let her make a large investment in this enterprise, and she will be more interested in the issue."*

The missionaries supported by the American Baptist Board, will, probably, bear a favorable comparison with those of any other Board in either America or Europe. Nothing, therefore, in the above extract, should be interpreted with special reference to our own brethren who have been, or are now, laboring among the heathen. Still it is too true that the churches are unwilling to surrender their choicest gifts for the benefit of the perishing heathen. They must send their ablest men, and send them in much larger numbers, or their success will be very limited, and Christianity's triumph be long postponed.

#### Messrs. Judson and Rice.

The following letters, published in the Magazine nearly thirty-three years ago, will be read, at the present time, with special pleasure. A few of our readers will, probably, recollect the interest which they excited at the time of their reception. The first is from Dr. Carey to Dr. Staughton, dated Calcutta, Oct. 20, 1812; the second, from the Rev. Luther Rice to Dr. Baldwin, dated Bahia, Brazil, June 5, 1813.

#### LETTER OF DR. CAREY.

"It was only this morning that I was informed of a ship's going so soon as to-morrow to America; I intended to have written you a long letter, but now the time is so short, that you must take the will for the deed.

"Our brethren and sisters arrived safe and well, as did also our American brethren; and brother and sister May, Miss Green, &c. Since their arrival in Bengal, brother and sister Judson have been baptized; Judson has since that preached the best sermon upon baptism that I ever heard on the subject, which we intend to print. I yesterday heard that brother Rice had also fully made up his mind upon baptism.

"As none of us had conversed with brother Judson before he shewed strong symptoms of a tendency towards believers' baptism, I inquired of him what had occasioned the change. He told me that on the voyage he had thought much about the circumstance that he was coming to Serampore where all

were Baptists, that he should, in all probability, have occasion to defend infant sprinkling among us, and that in consequence he set himself to examine into the grounds of Pædobaptism. This ended in a conviction that it had no foundation in the word of God, and occasioned a revolution in his sentiments which was nearly complete before he arrived in India. He mentioned his doubts and convictions to Mrs. J., which operated to her conviction also, and they were both of them publicly baptized at Calcutta. I expect, however, that he will give the account of this change in an appendix to his sermon, which will, of course, be more correct than my statement.

"Brother Rice was, on the voyage, thought by our brethren to be the most obstinate friend of Pædobaptism of any of the missionaries. I cannot tell what has led to his change of sentiment, nor had I any suspicion of it till one morning, when he came before I was up, to examine my Greek Testament; from some questions which he asked that morning, I began to suspect that he was inquiring: but I yesterday heard that he was decidedly on the side of believers' baptism. I expect, therefore, that he will soon be baptized.

"What must be done with these men, should the Board of Commissioners which sent them out discard them? We shall stretch out a helping hand to men who have forsaken their all to preserve a good conscience; but we are servants of our Society, and do not consider ourselves at liberty to appropriate their funds to any specific purpose without their consent. We shall write immediately to them upon this subject. But is it impossible to form a Baptist Mission Society in America, either as an Auxiliary Society of ours in England, or as a sister, yet independent Society? We will do all we can to give advice to the American missionaries; and, if desired, will be the medium of communication to them just the same as to our own brethren. Do stir in this business; this is a providence which gives a new turn to American relations to Oriental Missions. Brethren Judson and Rice intend to go to Java, either directly or circuitously, for you must know that they are not permitted to continue in any place belonging to the king of Great Britain or his allies, Mauritius excepted.

"I hope none of our Baptist brethren in America will glory over their Congregational brethren on account of this circumstance. The fact is important, but let us improve it as Christians.

"I have filled my paper. Accept my thanks for the *Picture of Philadelphia*, and the other pamphlets. I am much



pleased with your Greek Dictionary. The work of the Lord still prospers among us ; but as I have filled my paper with other things, I shall write particulars of the progress of the gospel to Dr. Rogers, and refer him to you for an account of Judson and Rice."

LETTER OF MR. RICE.

"Probably before this, you have received communications from Mr. Judson, one of the missionaries lately sent out to India by 'The American Board of Commissioners for Foreign Missions,' announcing his recent change of sentiments in relation to baptism, and soliciting aid from the Baptist churches in America to enable him to prosecute missionary labors among the heathen. A communication from me, of a somewhat similar purport, may also have been received. If these communications have been received, and others from Dr. Carey, or from any of the missionaries at Serampore, it may occasion surprise to learn that I am on my way returning to America. The truth of the matter is, brother Judson and myself being at the Isle of France, and having determined upon attempting to effectuate a mission at Penang, having the Malay countries, generally, for its ultimate object, were waiting the opportunity of a passage to that place. But as an opportunity unexpectedly offered of getting to the United States, by coming to this place in a Portuguese vessel, the posture of affairs was such, that we judged it expedient for me to avail myself of it, and visit our brethren in our native country. On account of the war, which may a merciful God soon terminate, we apprehended that it would be a long while before we could possibly hear from our brethren in America ; and we were likely to continue for a long time in uncertainty respecting support. And though we could avail ourselves of some temporary aid from our beloved and very excellent friends, the missionaries at Serampore, and might obtain perhaps ultimately the patronage of a foreign Society, should all other resources fail us ; still, under a sincere conviction that the missionary cause would be more advanced by the formation of a Baptist Society in America that should afford us the necessary patronage, than by our becoming the missionaries of a foreign Society, it was, we conceived, clearly our duty, as well as much better comported with our feelings than the other alternative could, to cast ourselves into your hands, and the hands of the Baptist churches in America. Nor could we al-

low ourselves to doubt, that, as the Lord had manifested peculiar mercy in leading us to adopt more apostolic views than we had formerly entertained in relation to the ordinances of his house ; he would also incline our brethren to extend to us that patronage which might enable us to prosecute those missionary purposes and labors, to which we have, I trust, sincerely and sacredly devoted our lives. We could not, indeed, be insensible that our brethren, as well as others, must feel the pressure of public calamity and burden created by the war, in which, unfortunately, the country is involved. But we know also that the Baptist churches in England, notwithstanding the incessant wars in which that country has been involved, have patronized missionary operations to an extent which has accomplished objects of the greatest magnitude and importance, and erected monuments of successful efforts which cannot be destroyed even by the dissolution of the world and the death of time. Nor could we do otherwise than assure ourselves that our brethren in the United States have equal love for the Lord Jesus ; and certainly not less zeal for diffusing the savor of his precious name among those who must, otherwise, *perish for lack of vision*. Of the indispensable obligations of Christians in general to make, in some way or other, missionary efforts, a missionary himself cannot be supposed to entertain a doubt. The command of his divine Master, in this particular, he conceives to be as plain as it is binding, and to be of the utmost consequence to be fulfilled. And with respect to brother Judson and myself, you will suffer me, dear sir, to remark, that, having experienced in so remarkable a manner the good hand of our God upon us, in leading us to renounce the prepossessions of education, and our preconceived, but mistaken opinions, and to adopt views in relation to the sacred and important ordinance of baptism, conformable to scripture and to apostolic practice, and to take upon us the solemn profession of Christ in this appropriate rite, by being immersed, after the example of our divine Master himself ; we could not but feel as if those who are led into the truth in *this particular* are bound to make great sacrifices, and determined efforts, for disseminating in its holy simplicity and purity, *the truth as it is in Jesus*. And I allow myself freely to indulge the hope that the sentiments and feelings of our brethren, will happily respond to our own on this subject.

"To the venerable and beloved Board, I have, as yet, made no communication of a decisive character, except in regard to the simple fact of my change of sentiments,

and even that communication may never have arrived. However, as I could not justify myself in presuming on the continuance of their patronage, I have perceived no impropriety in uniting with brother Judson in soliciting aid and patronage from our Baptist brethren in America. Nor have I any doubt that my interesting connection with the venerable Board may be immediately and satisfactorily dissolved on my arrival, so as to leave me at your disposal, my dear sir, should you be pleased to accept me as your missionary. I must indulge the freedom to observe, however, that I shall be extremely solicitous to return to India as soon as possible. I shall strongly wish to avail myself of the very first opportunity, even should it occur early in autumn, of returning to the Brazils in some Portuguese vessel, unless, which cannot be expected, a more direct passage to India should offer. My solicitude is the more keenly ardent in this particular, because, in addition to the loss of time, brother and sister Judson, with whom I have the happiness to be no less united in affection than in sentiment, must remain alone till my return. Impelled by the strong tide of my anxious feelings, I should proceed to use entreaties relative to the formation of a Baptist Missionary Society, or the adoption of some measures by the Baptist churches in America, for the effectual and permanent patronage of a mission offered to them by so remarkable a dispensation of divine Providence ; but that I conceive it my duty, in submission to your age and wisdom, and in confidence of your love and zeal for the name of the Lord Jesus, to commit myself to your direction, trusting that the Lord himself will put it in your heart to do that in relation to this important concern, which shall best subserve the advancement of the Redeemer's kingdom, and the purposes of his own glory."

#### The Sikhs of Upper India.

Since the late sanguinary conflict of this people with the British power in India, they have been the objects of special interest. At a late missionary meeting in London, the Rev. Mr. Mather, recently from Hindostan, stated that the Sikhs are not so much a national tribe, as they are a religious sect, who, like Mohammedans, propagate their religion by the sword. He says that, in the formation of their creed, they have selected from Hinduism and

Mohammedanism, excluding the images, but retaining all the degrading rites and sanguinary ceremonies of pagan worship.

#### Progress of Religion in India.

Mr. Mather says that there are now one hundred thousand converts to Christianity in the three Presidencies of India, and that during the past year, the Baptist missionaries there had baptized one hundred and seventy.

#### The Great Duty of Christians.

In our last number, we gave an extract from a sermon by the Rev. George B. Ide, of Philadelphia, which, in connection with others, has since been published. From the same discourse, we give below another interesting extract.

"That to propagate the gospel is the great duty of believers, is also evident from the *very nature and design of their religious profession*. The one is as inseparably connected with the other, as the fruit with the tree which produces it, or the stream with its parent source. What is it to be a Christian? What is the language of those who assume that hallowed name? They declare themselves to be influenced by the spirit of Christ, as a vital, controlling principle ; to have an enlightened and ardent sympathy with the views, and aims, and feelings of Him who left the realms of glory to save the lost, and laid down his life to restore an alienated world to God. And can they be indifferent to the conversion of that world ; can they refuse to engage in efforts to promote it, without violating the express conditions of their discipleship? For what have they acknowledged their allegiance to the Savior, and solemnly dedicated their all to his service? Is it simply that they may secure their own salvation, and pursue their solitary path to heaven, reckless of the multitudes whom they leave to travel on, unwarned, to perdition? Is it, that, having made a compromise with conscience by a public avowal of Christ, they may afterwards give themselves up to the unchecked indulgence of a secular spirit, accumulate riches, live in palaces, and lie on couches of ease, trembling at self-denials, while from the four winds there comes into their ears the cry of millions perishing in sin? O no : far, far different is the covenant by



which they are bound. The very terms of their enlistment under the Christian banner, sacredly require them to strive with their utmost ability, to carry that banner in triumph through every land ; to plant it on every mountain top ; to spread out its white folds beneath every sky, the sign of peace and joy to a lost world. And if true to the name they bear, they will shrink from no sacrifice and from no exertion, to accomplish a result so glorious. Having tasted the preciousness of the gospel, they will delight to lead others to the heavenly banquet. Themselves safe in Christ, it will be the absorbing desire of their hearts to guide the ruined children of earth to the same all-sufficient shelter. Nor will they regard this as the business merely of official men, of ministers, of missionaries, but as devolving individually and collectively on all the servants of God. For there is not in the bible a plainer maxim, than that he who receives the gospel, is bound to make that gospel known. The very fact of its reception implies an obligation to diffuse it. Heaven is not farther removed from earth, than is true religion from every approach to selfishness. It is not an unsocial principle. It seeks not to bury itself in retirement, nor wastes its energies in idle contemplations and dreamy raptures, while the whitening fields, ripe for the harvest, summon it in vain to action. Such a religion, to all but its possessor, would be useless. Such a religion, like the flower that blooms in the desert, may give its fragrance to the barren air, and delight those unbodied spirits which survey the hidden feelings of men, but can shed no healing power over the race it was designed to influence and save. Like the gem which sparkles in the deep caves of ocean, or in the dark bosom of the mine, its lustre illumines no eye and gladdens no heart. In opposition to this religion of indolence and seclusion, the piety which the bible enjoins, is active, practical, diffusive ; full of charity and good fruits ; seeking out, like its great Exemplar, the abodes of destitution and sorrow ; instructing the ignorant ; lifting up the depressed ; opening wide the gate of life to the perishing ; pouring the beams of day on those who sit in the shadow of death ; and going forth on its work of mercy, with an expansiveness of benevolence, that, overleaping the conventional barriers of country, and climate, and complexion, embraces, in its ample scope, the whole brotherhood of man. Such was the piety of the early Christians. Fired with a love for souls, allied to that which drew the Redeemer from the skies, they dispersed themselves abroad, proclaiming every where the mes-

sage of salvation. Every convert was, in effect, a preacher of the faith of Christ. Every monument of the grace of God became an instrument of that grace for the conversion of others. Every light kindled up in the moral waste sent forth its radiance on the surrounding darkness. And from every point where a band of believers was gathered, the word of the Lord went out to the regions beyond it. O, had this ancient zeal but continued to animate the church, how different from what it now is would have been the aspect of our world ! Long since, the victories of the cross would have encompassed the globe. And even now, were the spirit of primitive Christianity to return, what a new impulse would be given to the march of Emanuel's kingdom. Then, wherever spiritual night spreads its gloom, the messengers of truth would go forth in crowds, making the wilderness to rejoice, and the desert to blossom as the rose. Then would all the sons of Zion be holy unto the Lord ; they would hold their possessions as sacred to Him ; their pursuits would be arranged with reference to the advancement of his cause ; and all their intercourse, connections, and employments, in the varied walks of civil and social life, would be so sanctified by religion, and thus rendered so subservient to its interests, that, in all directions, the gospel would mightily prevail, and rapidly extend its conquests to the utmost limits of the earth. Let the Christians of our day but act in simple accordance with the demands of their profession, and soon shall blest voices be heard in heaven, saying, ' Now is come salvation, and the kingdom of our God.' "

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#### *Religious Toleration in China.*

Doubts having been expressed whether the Chinese edict of religious toleration, published some time since, was designed to include Protestants as well as Catholics, the British Envoy Plenipotentiary in China, recently addressed a note to Key-ing, the High Imperial Commissioner, desiring information on this point. The following is the Commissioner's reply, which we publish, not only for information, but as a document worthy of permanent record. It is a way-mark in the progress of a great nation, and an admonition to Christians to enter that mighty harvest field while it is thus open.



“KEY-ING, High Imperial Commissioner, &c.,

“Sends the following reply to the Hon. Envoy’s despatch concerning equal toleration of the religion professed by the English. [Here follows an extract of the contents of that letter.]

“When I previously concluded the commercial treaty with the United States, one of the articles gave permission to erect chapels in the five ports, and all nations were to have the same privilege, without the slightest distinction. Subsequently, the French Envoy, Lagrene, requested that natives, if they were good men, should be entirely exempted from punishment on account of the religion they professed. I, the Great Minister, then again represented this matter to the Throne; upon which the Imperial reply was received, that it should be done as proposed, without drawing any distinction between the rites of the several religions.

“As, however, some of the local mandarins seized crucifixes, pictures, and images, and burnt them, it was subsequently settled that permission should be given to worship them.

“I, the Great Minister, do not understand drawing a line of demarcation between the religious ceremonies of the various nations; but virtuous Chinese shall by no means be punished on account of the religion they hold. No matter whether they worship images or do not worship images, there are no prohibitions against them, if, when practising their creed, they act well.

“You, the Honorable Envoy, need therefore not be solicitous about this matter, for all western nations shall, in this respect, certainly be treated upon the same footing, and receive the same protection.

“I have now addressed a letter to the Lieutenant-Governor of Keangsoo, to direct the inspector of Soochoo, Sungkeang, and Taetseang, to publish another proclamation; and likewise officially requested the Governor-General of Fokeen and Chekeang to issue a distinct declaration of the same tenor in the various ports.

“Whilst sending an answer, I wish you much happiness at this season, and send this important paper.

“TAOUKWANG.

“25th year, 11th month, 22d day, (20th Dec., 1845.)”

### Confucius.

Dr. J. C. Hepburn, of the American Presbyterian Mission at Amoy, China, makes the following statements respecting

the reverence of the Chinese for Confucius and his writing. We copy from the Missionary Chronicle for May.

“The Chinese attach something of the same kind of reverence to the books of Confucius, that the ancient Jews did to the scriptures. If, in any way, an error has crept into the text, instead of correcting it, which they would not dare to do, they point it out in the commentary. They say that Confucius could not make a mistake; if such a thing occurs in his writings, it must be from the carelessness of succeeding transcribers,—yet their reverence for the sage keeps them from making any alteration in the text. They regard Confucius as having arrived to perfect virtue,—or in other words, to perfect holiness, in the Chinese sense of that term,—which, indeed, is very defective, when compared with what the scriptures include in it; for it leaves out almost entirely our duties to a Supreme Being,—having reference only to the duties of man to man; or as they are called, of the second table. In our intercourse with the people, we are constantly compelled to put Confucius in his proper place, as a wise and patriotic philosopher, and to show wherein he differs from Jesus Christ; for the Chinese are ever jealous of his honor, and disposed to place them on the same level, if, indeed, they do not boldly assert his preëminence. We generally confound them by declaring, and when we can, proving, that Confucius, like all other men, was created by Jesus Christ, who was God manifest in the flesh, and that Confucius can no more be compared with Him, than the thing made can be compared with him that made it. And as the Chinese are by no means of a metaphysical turn, or given to disputation, this is sufficient to end the controversy; though they are no more convinced in the end, than they were before. None but the Spirit of God can make this plain to their minds, and truly convince them. When the Chinese read the scriptures, they are very fond of making quotations from their own classics, of parallel passages,—to say that, ‘this verse is just as Confucius or Mencius says,’ &c. These quotations are often very much to the point, and, indeed, give us great advantages in illustrating the meaning of the scriptures. Indeed, if a person wishes to be an acceptable teacher to the Chinese, he must study their standard books, and be able to use them with facility, as weapons of offence or defence,—and often to meet them on their own ground.”

## Train the Children.

The Rev. Dr. Smyth, of Charleston, S. C., has published a pamphlet, entitled "The Duty of interesting Children in the Missionary Cause; and, How this is to be done." Speaking of the duty and responsibility of Christian parents, he inquires,

*How, then, is this to be done?*

"It is to be done, *first*, by their seeing that you, their parents, are truly and heartily interested in this work yourselves, and that you are really anxious that your children also should be interested in it. You are to your children, Christian parents, while young, 'in the place of God,' so that as you are, they are, and as they should be, you are bound to be. Children are not so ready to do what their parents *say*, but they are very ready to do what their parents *do*. If you, then, who are parents, enter heartily into this work, so will your children; but if you are, practically, really, and *at home*, indifferent to it, so will they be. **LIKE PARENT, LIKE CHILDREN!** On you, therefore, rests a most solemn responsibility. The missionary spirit of a family, and through it of the church, (which is composed of families,) is the great moral *agent*, under God, by which the gospel is to be diffused: and missionary funds are the *instrument* with which these agents work, in order to accomplish this holy end. This spirit, Christian parents, you are, therefore, bound to cultivate, and these missionary funds you are bound to encourage and enable your children to secure. If a child be led to part with the smallest sum of money for the cause of missions, knowing to what end he sets apart his gift, he is performing the highest act of which a creature is capable,—an act of well-doing to his fellow-men,—an act of worship to his God. He is presenting 'an incense of a sweet smell, a sacrifice acceptable, well-pleasing to God.' You are, therefore, seeking the highest personal welfare of your children in training them daily to think, and feel, and speak about missions,—to spare, and give, and beg, and pray for missions.

"Is this view of the matter new to any parent? That parent should be entreated to ponder it. Surely his children have been entrusted to his care, that he may train them up in the service of their God,—that he may bend their minds towards heavenly objects when they are most easily bended, and that he may prompt them to those acts, by which Christian feelings are exercised and strengthened. If there be

not something good, there must be something evil to occupy the minds of children, to exercise their powers, to hold fast their affections. For their own sake, for their comfort and spiritual welfare, for your sake, for the sake of God's church and a dying world, give their affections a hold of some great cause that will employ their minds for good, and not for evil.

"Children *even more than men*, must do what is good as well as to be **TOLD** it, in order to know it. Tell them about loving the souls of perishing men, and of giving and doing something for their salvation, and you leave them in the dark; let them *do* what they are taught, and they learn from their own experiment more than could be taught them in a hundred mere descriptions. Still, they must be told what they are bound to do for a perishing world. Their parents must furnish them with the means of acquiring and exercising the missionary spirit. Their judgments and their hearts must be spoken to, and their hands and labors called into activity. Is it any wonder, then, that the children of our churches are so little interested in this work, when their parents have never led them to feel such an interest,—have never made them believe by observing the example, reading, conversation, prayers, and conduct of their parents, that they themselves were truly interested in the work,—have never put into their hands missionary reading, and never accompanied them to the missionary meeting, nor led them to regard it as of any importance whatever? Brethren, there is much guilt resting upon us on this account, and you may be very sure that if you allow your children to grow up indifferent to God and his cause, God will return evil into your own heart, and make these very children a sword to pierce your own soul with many sorrows. Let parents, then, be aroused to a sense of their duty and their danger. Let those who are officers in the church especially remember that they are 'to be examples to the flock,' by 'ruling their children well;' and making them, as far as possible, patterns for the rest. And let *all* lay this matter to heart, seeing that God requires that we shall 'bring up our children in the nurture and admonition of the Lord.'"

## Revival among the Stockbridge Indians.

The following is an extract of a letter from the Rev. J. G. Pratt, dated Stockbridge, Indian Territory, March 30, 1846.

"It affords great pleasure to be able, at this time, to communicate the fact of the



increased interest which our people take in religious exercises and duties. That the influence of God's Holy Spirit is being felt by them, I cannot doubt. It is manifest in the dwelling of every family, with one exception. There is a tenderness of feeling,—an increased desire to attend the means of grace; preaching is listened to with growing desire to be benefited thereby. Our evening services, held at various points, are seasons of deep solemnity. They are attended by no confusion, no enthusiastic overflow of excited mind. There is much of the feeling of personal unworthiness among those professing Christian hope. Persons who have been long at variance with each other, as if smitten with the same invisible hand, freely confess their faults one to another, and pray one for another; where once were hatred and ill-will, love and peace prevail. Dismissing a social meeting does not often close it; one and another must give utterance to the deep feeling of his heart, while tears flow freely from eyes unused to weep for sin, and they sit in silence, while conscious of the presence of the Spirit of God, and are desirous of being made partakers of the pardoning mercy of our gracious Redeemer. On Feb. 28, I baptized *three*, and March 8, *five*."

#### Yates and Knibb.

The following sketch of two distinguished Baptist missionaries, is from a discourse by the Rev. John Howard Hinton, delivered before the Baptist Missionary Society, at Finsbury Chapel, London, Jan. 7, 1846.

"Our brethren were, in many respects, strikingly dissimilar. They were so in person. Knibb possessed a manly and athletic form, with an open and ruddy countenance: the frame of Yates was comparatively small and devoid of muscular strength, his face pale, and of a prevaillingly retiring expression. They were so in constitutional tendencies. Yates was for study; Knibb was for action: Yates was for treasuring up in his mind the love of other times and other tongues; Knibb was for pouring out the native treasure of a generous heart upon suffering humanity. They were so in their position. Yates was placed in a region of calms, where, as, on the one hand, nothing arose to disturb his studious habits, so, on the other, the captivating stores of oriental learning invited his assiduous application: Knibb stood in a region of storms, where human crime and wickedness had reached their climax, and the wild elements demanded

some master spirit to confront and control their rage. They were so in the issue of their labors. To Knibb it was permitted to dry up a deluge of iniquity and wrong, by which every thing precious to man had long been overwhelmed in a common ruin, and to create a new heaven and a new earth, verdant and serene: to Yates it was given to open the fountains of those living waters, which, flowing over arid and barren sands, should render them fruitful as the garden of the Lord. They were so in their end. Knibb, after a life of uninterrupted health, was cut off abruptly, but in the bosom of his family, his brethren, and his flock; Yates, almost throughout life an invalid, and repeatedly on the border of the grave, died among strangers on the deep: a myriad of voices poured out their heart-rending sobs over the grave of the one; over the watery bed of the other was heard nothing but the wailing of the tempest, or the gentler sighing of the breeze.

"But, though dissimilar in many respects, our departed brethren were not contrasted in all. They were one in simplicity of character, in kindliness of heart, in child-like piety, in profound devotedness. High energy and magnanimity characterized them both. If, borrowing an image from their respective localities, the one may be compared to the mighty river which effects its tranquil but steady movement through the vast plains of India, and the other to the impetuous torrent which sweeps like an avalanche from the mountain peaks of Jamaica, it may be said that they were both well adapted to the regions they were appointed to traverse, and that they have both flowed into an ocean in whose bosom their waters shall sweetly commingle forever."

#### Madagascar.

In years past, the hearts of Christians have been keenly afflicted by intelligence respecting the persecutions endured by the Christians on the island of Madagascar. They were not only deprived of their teachers and their bibles, but were subjected to cruelties of the most ferocious kind. It seems, however, that those who survive remain steadfast. The following letter, addressed by a portion of them to their fellow Christians in the island of Mauritius, we copy from the English Missionary Magazine and Chronicle for March of the present year.



“To beloved friends, kindest salutations from all your companions. This is what we have to tell you. Afflicted exceedingly are we on account of the fewness of the bibles here with us, and we extremely desire to have more. We are thirsting for them, for the bible is our companion and friend to instruct and search us thoroughly, when in secrecy and silence, and to comfort us in our grief and tribulation. Blessed be God ! who hath looked down upon us even in our affliction : the people who are going forward, through the grace of the Lord, are becoming many, so that the majority of them cannot have bibles (the Malagasy bibles) sent to them ; but send us *many*, for even then they will not be enough, and let them be small in print, so as to be easily concealed.

“And we desire also books of instruction,—hymns, spelling-books, catechisms, and John Bunyan ; and if there are any tracts, such as are suitable for us, they can be divided among us ; and so also of any thing that is new, so that we may see it ; as Jesus said to Peter, ‘Feed my sheep.’

“And as to the condition of our country, it is still dark, and there is still persecution by the sovereign. Nevertheless, the people are going forward. Blessed be God ! who thus prospers them. And with regard to ourselves, on the Sabbath day, we always go to some hill or valley, far away from the multitude. We leave home on the Saturday, and on the Sunday we meet together, and perform worship to the Lord. It is the men only, however, who are strong, that can go to a distance in this way, so as to get beyond the reach of the people ; and this, too, makes us feel very much on account of the sorrow of those who cannot go. However, though our sorrow be thus great, still we do not faint, but continue to ask of God that He may help us not to become faint amidst affliction, for Jesus says, Matt. x. 38—‘Whosoever will not take up his cross and follow me, is not worthy of me ;’ and He also says, John xvii. 33—‘These things have I spoken unto you that ye may have life in me. In the world ye shall have tribulation ; but be of good cheer, I have overcome the world.’

“All our friends, who were reduced to slavery, have been redeemed. Blessed be God ! He is the Ruler of the world, and He has given the disposition to let the captives go free. We are going on safely, for God has hidden us beneath the shadow of his wings, so that we have not been observed by the people. And yet many do see us, and they know, and hear about us, but they do not now come forward to im-

peach us, saying, ‘These pray,’ for even the people around us have become compassionate towards us. And we all send our salutations to all friends.”

### Strength of Hindooism.

The Rev. Eli Noyes, late an American missionary at Balasore, in Orissa, has recently published a small work, entitled “The Strength of Hindooism ; or Hindoo Mythology,” from the conclusion of which we take an extract.

“Hindooism is strong from the fact that it has been deeply engraven upon the youthful mind. It is taught to the little child at school, and becomes intermingled with his very nature. The Hindoo refers to the inconsistent fables of his gods as though they were moral truths that require no proof at all. It is enough that the *shastres say so*, and the fact that the sentiment, if found in the shastres, must give a final quietus to debate.

“After having listened to several foolish stories of his gods, from a venerable Brahmin, he asked, with great gravity, if I believed *that*. I replied that I did not, and he turned away from me with an air that indicated a mixture of pity and disgust, as though he would have said, ‘Poor infidel, you do not believe the bible, and why should I condescend to converse with you longer ?’

“This system of Hindooism is strong on account of its boasted antiquity. Millions of years they believe have rolled away and Hindooism stands unimpaired. The most ancient history we can present to them claims a date comparatively modern when placed by the side of the history they give of themselves.

“A man said, after listening to my discourse, ‘Sir, you tell us nothing that alarms us, though you predict the downfall of an ancient and holy religion. In former times the Mussulmans came to this country, conquered it, and strove hard to establish their religion through the destruction of Hindooism ; but they failed. After having consumed the fruit of the austerities they had performed in a former birth, they were succeeded by the Portuguese, who came in for their day. They also conquered the country and labored hard to establish their religion, but they failed like their predecessors ; and, having exhausted their store of merit, you English have come to take your turn. You have conquered the country and are laboring to establish your religion, but like those who have gone

before you, you will fail ; and when your store of merit has become exhausted, you will give place to some other nation. Now, why should we change our venerable religion for the creatures of a day ? During all the changes and political convulsions to which our country has been subject, Hindooism has stood upon its *everlasting* basis, and it will continue to stand when all these modern innovators shall be engulfed in oblivion.' Such is the general feeling of the Hindoos.

" *Constancy* in religious practices is extolled by the Hindoos as the greatest of all virtues. Their books abound with stories of eminent sages, who withstood violent temptation from demons, that assumed all sorts of shapes for the express purpose of breaking up the penance of the holy men. But neither entreaties, flatteries, or threats, were able to change their purpose. Such stories have a tendency to keep the Hindoos always upon their guard, and to cause them to look with great suspicion upon the least effort to convert them to Christianity. Their very countenances seem to say, whenever they listen to the gospel, ' Here is the sly and evil machination of some demon, striving to destroy my constancy through the medium of this missionary. I will, like Dhroob, the holy sage of old, set a double guard, and his words shall have no effect upon me. '

The author proceeds to mention other facts which show the causes of the strength of this abominable system, and concludes with the inference of the sacred scriptures, that it can never be overthrown except by the power of God.

#### Appeals from Missionaries.

Our readers will have seen that, in almost every number of the Magazine, for many months, we have published appeals from our missionaries, in various fields, calling earnestly for reinforcements. Many of these appeals have been of the most touching and impressive character, and it is not easy to understand how any Christian could have read them without the conviction that, by withholding the desired aid, the churches of our land are violating, most flagrantly, the law of love. We are sinning against our brethren who are suffering and dying under the pressure of their labors and responsibilities. We are sinning against the churches which have been

formed under their care, and which are liable to be left alone by the death or removal of the missionaries to whom they look for instruction and protection. We are sinning against the heathen in their respective fields, some of whom are inquirers, and many of whom are disposed to hear the gospel message. More than all, we are sinning against the Savior, to whose cause we are pledged, and who will hold us responsible for the performance of our vows.

The appeals of Mr. Brown, in behalf of Assam ; of Mr. Day, for the Telooagoos ; of Messrs. Comstock, Abbott and Kincaid, for Arracan ; of Mr. Vinton, for the Karens of his whitened field ; of Mr. Mason, for Tavoy ; of Messrs. Jones and Goddard, for Siam ; of Messrs. Dean, Macgowan and Devan, for China, have been spread before their brethren in this country, and hopes have been cherished that they would be heeded, and that the men and the means would be furnished to meet these imperative exigencies. We are pained at heart to say that, apparently, the effect of these communications has been very limited.

We have now before us a statement of facts, from another source, respecting the Burman Mission, which is truly startling, accompanied by an appeal which ought to enter deeply into the soul of every American Baptist. It represents the demand for missionary labor among the Burmese in a strong light, and urges, with holy earnestness, the claims of that first of our missions, which is peculiarly the child of Providence, and which God has signally honored with his blessing. The document is from the pen of the Rev. L. Ingalls, of Mergui, whose communication in this number of the Magazine, should be read and prayerfully considered. It will be included in the Annual Report of the Board, and be published in our next number. The writer calls for help at all points where help is needed ; but especially for himself and others who are similarly situated. Will the call meet with a Christian response ? Will the churches consider the claims of their messengers to the heathen,

and send them men to be their associates, and, when they shall have fallen, their successors? Our three brethren in Assam are at three stations, each laboring *alone*. Mr. Stilson is *alone* in Arracan. Mr. Vinton is *alone* in his field. Mr. Goddard is *alone* in Siam. Dr. Macgowan is *alone* at Ningpo. Dr. Devan is our *only* missionary at Canton. Hongking is, for the present, without a missionary. So are Nellore and the Siamese department of the Siam Mission. Is this right? We lay the inquiry on the hearts and consciences of the thousands of our Israel. *Is this right?*

### Donations

RECEIVED IN APRIL, 1846.

#### Maine.

Saco, ch. and cong, per J. H. Gowen,	6,00
Brunswick, Mrs. R. T. Dunlap, per Rev. D. C. Haynes,	5,00
East Thomaston, J. Wakefield, towards a new missionary to Siam,	25,00
Thomaston, 2d ch., annual sub., 50,00; do., Rev. L. B. Allen 25,00; Richmond, Mrs. E. M. Avery 25,00; to constitute Rev. L. B. Allen a life member of the A. B. M. Union, and for a new missionary to Siam,	100,00
Hallowell, 2d ch., per Rev. N. W. Williams,	2,50
Belfast, 1st ch., mon. con., 21,06; do., Dea. McCrillis 5,00; do., Mr. C. Hunt 1,00; Miss S. Smith 50c.; per Rev. Edward D. Very,	27,56
Waterville, 1st ch. 50,00; do., Rev. D. N. Sheldon 25,00; Rev. J. C. Stockbridge 25,00; to constitute Rev. J. C. Stockbridge a life member of the A. B. M. Union,	100,00
Penobscot Aux. For. Miss. Soc., per J. C. White, tr., viz.—Levant, Rev. T. B. Robinson 25,00, for a missionary to Siam; Stetson, ch. 4,00; Bangor, 2d ch. 4,40; North Bangor, ch. 2,25; Enfield For. Miss. Soc. 2,50; do., Juvenile do. 2,50,	40,65
Ellsworth, Rev. Arthur Drinkwater, for a new missionary to Siam. 25,00; do., Mrs. Ann T. Drinkwater 10,00; per S. Lord,	35,00
Bowdoinham, ch., per Rev. Wm. Bailey,	5,00
	— 346,71
<i>New Hampshire.</i>	
Lake Village, ch., per Rev. J. M. Coburn,	3,00

State Convention, per George Porter, tr., 100,00  
— 103,00

#### Vermont.

Bristol, ch. 12,62; Poultney, do. 40,92; Rutland, do. 9,00; Ira, do. 13,76; Shrewsbury, Wm. Dodge 1,00; Nancy Bullard 1,00; Rev. Wm. Nichols 1,00; Weston, ch. 8,00; Grafton, do. 8,00; Chester, do. 7,40; Swanton, do. 6,40; Jericho, do. 21,30; Cambridge, do. 11,00; Addison, individuals 2,50; Stukely Westcott 25,00; per Rev. A. Jones, agent of the Board, 163,90

#### Massachusetts.

Boston, "Rustic" 100,00; Mrs. Elizabeth F. Thresher, for her life membership of the A. B. M. Union, 100,00, 200,00  
do., a lady, per Rev. R. W. Cushman, 10,00  
do., Tremont St. ch. Sab. school, penny-a-week contribution, for Mrs. Wade's school, 7,25  
do., Harvard St. ch., mon. con. for April, per J. Putnam, 29,00  
do., Charles St. ch., mon. con. for April, per Moses Hadley, 8,86; do., Juvenile Miss. Soc., per A. H. Lewis, tr., for Parley A. Ramsay's life membership of the A. B. M. Union, 100,00, 108,86  
do., Bowdoin Square ch., Board of Benevolent Operations, mon. con. for April, per S. G. Bowdlear, tr., 50,00  
do., Federal St. ch., Infant school, per Mrs. Mary Newcomb, 3,34  
— 408,45  
Hampden Co. Miss. Soc., Springfield, ch., per Rev. H. Richards, 27,75  
Roxbury, 1st ch. and cong., for the life memberships of Kendall Brooks, Caleb Parker, and Samuel Walker, 300,00; do., Young Ladies' Miss. Soc., for Rev. T. F. Caldicott's life membership of the A. B. M. Union, and for the support of Ko A Bak, 100,00, 400,00  
Cambridge, 1st ch., George Cummings, to constitute himself, Rev. Irah Chase, Rev. J. W. Parker, and Rev. Samuel Glover, life members of the A. B. M. Union, and for the support of Rev. O. T. Cutter, of Assam, 400,00; do., per A. Vinal, for the life memberships of Wm. B. Hovey and Mrs. M. A. Parker, 250,00, 650,00  
West Cambridge, ch. and soc., Sunday school, 9,34; Infant



school 50c., for Burman schools; do., mon. con. 40,52; do., sundry persons 49,64; \$100, for Rev. G. J. Carleton's life membership of the A. B. M. Union; do., ladies, for Mrs. Jane Carleton's life membership of the A. B. M. Union, 100,00; do., a friend to missions, for Mrs. Nancy B. Tingley's life membership of the A. B. M. Union, 100,00; do., Rev. G. J. Carleton, for Geo. R. Carleton's life membership of the A. B. M. Union, 100,00,	400,00
Hanover, Eleanor Damon, for the Burman Mission, per John Brooks,	10,00
Newton, Upper Falls, Miss Eliza Jameson, for the Karen Mission, per S. S. Leighton,	10,00
Prescott, Mrs. Aldrich	,75
Swansey, 1st ch., per Rev. Abiel Fisher,	56,75
Brookline, ch. and cong., to constitute Rev. E. G. Sears and David Coolidge life members of the A. B. M. Union, 217,31; do., Mrs. George Babcock 25,00,	242,31
Belchertown, ch., per Bryant & Richards,	1,56
Haverhill, Andrew Hammond, for his life membership of the A. B. M. Union, per Rev. A. S. Train,	100,00
	2307,57

*Rhode Island.*

Providence, Mrs. H. Ives and Mrs. E. B. Rogers, for the support of a child in the Assam Orphan School, named Eliza Ward,	25,00
State Convention, per V. J. Bates, tr., viz—Providence, 1st ch., in part of annual sub., per Wm. Gammell, 94,61; 'do., mon. con. for April 37,54; do., Young Ladies' For. Miss. Soc., per Miss Hannah Daniels, tr., 67,85, to constitute Prof. Wm. Gammell and Mrs. Anna B. Granger life members of the A. B. M. Union; do., Mrs. F. R. Arnold 100,00, for her life membership of the A. B. M. Union; "A lady of the 1st ch." 300,00, for three life memberships, to be named hereafter,	600,00
Pawtucket, 1st ch., Stephen Benedict, for his life membership of the A. B. M. Union,	100,00
Warwick and Coventry, ch., W. A. Arnold tr., 10,85; do., Mrs. Anna Titus 10,00; per Sanford Durfee,	20,85
	720,85
	745,85

*Connecticut.*

Killingly, per J. B. Damon,	5,50
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*New York.*

Cazenovia, ch., to constitute Rev. John Pitman a life member of the A. B. M. Union,	120,00
Chataque Assoc., per John Forbes,	25,73
Warwick, Mrs. Elizabeth Finn 1,00; Mrs. Mary Ann Hoyt 1,00,	2,00
Northfield, ch., per Rev. L. Colby,	2,75
Ellicottsville, Lydia Dodge, for China Mission, per Rev. B. R. Loxley,	1,00
Friendship, ch., (Alleghany Co.,) per Varanes Bemis,	4,00
Lodi, ch., to constitute Rev. Charles D. Land a life member of the A. B. M. Union, per D. K. McLallen,	100,00
Worcester Assoc., per Friend Humphrey,	57,77
Jefferson Union Assoc., per do.,	60,75
St. Lawrence Miss. Convention, per Joseph Spencer, tr., for the support of two native preachers in Arracan, under direction of Rev. L. Stilson,	70,00
	441,00

*New Jersey.*

Pittsgrove, ch., mon. con., per Rev. B. R. Loxley,	16,75
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*Pennsylvania.*

Lancaster, Wm. N. Read, per Rev. J. P. Parsons,	1,00
Slateford, Samuel Taylor	21,08
Philadelphia, 10th ch., per Rev. J. H. Kenward, for three life memberships of the A. B. M. Union, to be named hereafter, 300,00	300,00
do, Miss S. B. Rittenhouse 100,00, for a life membership, to be named hereafter; do., choir of 1st ch., to constitute Dr. Walter Ward a life member of the A. B. M. Union, 100,00,	200,00
Minersville, Welch ch., mon. con., per Rev. J. P. Harris,	10,00
Westchester, Miss S. E. Edmonds, for the support of Mrs. Wade,	10,00
Hatboro', ch., mon. con., per L. Smith,	5,00
per Rev. B. R. Loxley,	225,00
East Smithfield, ch., Samuel Farwell tr., per Wm. Colgate,	6,00
Lewisburg and Milton, churches, to constitute James Moore, Sen., a life member of the A. B. M. Union,	100,00
Roxbury, ch., to constitute Rev. Thomas Winter a life member of the A. B. M. Union,	100,00
per Rev. E. Kincaid,	200,00
	753,08

*Ohio.*

Troy, ch., by M. S. Wagner, per Rev. J. Stevens, agent of the Board,	14,40
Zanesville, Sabbath school in Market St., by C. G. Wilson, per do.,	1,00
Bedford, ch., (Cayahoga Co.,) per H. Dunham, tr.,	6,00
	<hr/> 21,40

*Indiana.*

Covington, ch., by Rev. D. S. French, per Rev. J. Stevens, agent of the Board,	10,00
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*Illinois.*

Alton, ch., per Henry R. Glover,	10,00
Knoxville, ch., (Knox Co.,) per Rev. Joseph O. Metcalf,	5,00
	<hr/> 15,00

*Mississippi.*

Bolivar, Mrs. Lucy B. Dodd, per Mrs. Sarah M. Holloway,	2,50
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*Iowa.*

Iowa city, ch., per Rev. D. P. Smith,	8,00
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\* Carried forward, \$4948,26

The following sums have been  
received on account of the  
debt of the Board, viz.:

*New Hampshire.*

State Convention, per George Porter, tr., to constitute Rev. Ebenezer Cummings a life member of the A. B. M. Union,	100,00
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*Massachusetts.*

Boston, Baldwin Place ch., Fred- erick Gould, for his life mem- bership of the A. B. M. Union,	100,00
Salem, 1st ch. and cong., 100,00, to constitute Rev. Thomas D. Anderson a life member of the A. B. M. Union; do., Andrew Ward 100,00, for his own life membership of the A. B. M. Union,	200,00
Brookline, ch., to constitute Rev. Wm. H. Shailer a life member of the A. B. M. Union,	100,00
	<hr/> 400,00

*Rhode Island.*

State Convention, per V. J. Bates, tr.—Providence, Pine St. ch., James Boyce, to con- stitute Rev. Miles Bronson a life member of the A. B. M. Union,	100,00
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*Connecticut.*

New London, Peter C. Turner, to constitute Rev. Lovell In- galls a life member of the A. B. M. Union,	100,00
Deep River, George Read, to constitute himself, Rev. Henry	

Wooster, Rev. Lawson Muz- zy, Rev. Nathan E. Shailer, and Rev. Julius S. Shailer, life members of the A. B. M. Union,	500,00
	<hr/> 600,00

*New York.*

New York city, Samuel R. Kel- ly, for his life membership of the A. B. M. Union,	100,00
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*New Jersey.*

Burlington, Rev. James E. Welch, for his life member- ship of the A. B. M. Union,	100,00
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*Ohio.*

East Fork Assoc., Georgetown, ch., per Rev. J. Sargent, 7,00; Cross Roads, ch., per do., 4,50,	11,50
Miami Assoc., Muddy Creek, ch., per Rev. L. Osborne,	8,55
Zanesville, per C. G. Wilson, per Rev. J. Stevens, agent of the Board,	10,00
	<hr/> 30,05

*Illinois.*

Rock Spring, Rev. J. M. Peck, for his life membership of the A. B. M. Union,	100,00
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Total for the debt, \$1530,05  
\* Brought forward, 4948,26

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\$6478,31

*Legacies.*

Advance on six shares of War- wick Manufacturing Com- pany's stock; a bequest of John Allen, of Warwick, R. I., sold,	527,00
Estate of John Knapp, of Effing- ham, N. H., per Rev. J. Milton Coburn,	30,00
Estate of Rev. Levi B. Hatha- way, of Rockport, Ms., per B. Wilson,	5,00
	<hr/> 562,00

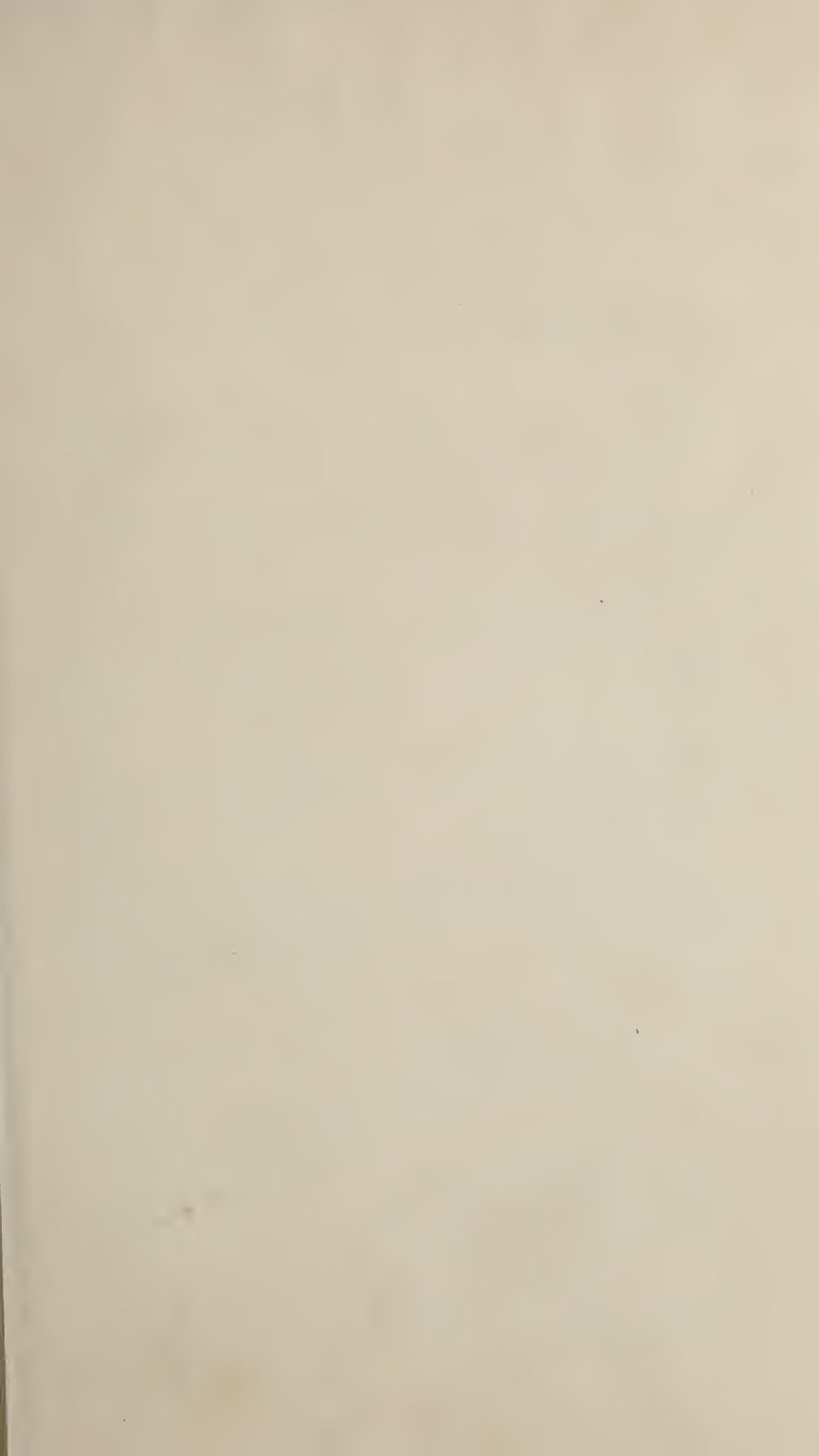
Total from the above sources, \$7040,31

The Treasurer also acknow-  
ledges the receipt of the fol-  
lowing appropriations from  
the American Tract Soci-  
ety, viz.:

For Hamburg Mission,	600,00
" China	500,00
" Burman	400,00
" Siam	200,00
	<hr/> 1700,00

☞ Doct. T. T. Devan, of Canton, China,  
acknowledges the receipt of \$31,50 from the  
ladies of the 1st Bap. ch., N. Y., per Miss  
Chapman; and \$71,50 from the Sab. school  
of said ch., per R. W. Martin, for the support  
of schools in China; also \$100, per Rev. C.  
G. Sommers, of N. Y., for the support of a  
native assistant named Ching.

R. E. EDDY, Assistant Treasurer.





## Date Due

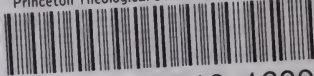
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